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The PULPIT

A Periodical of Contemporary Preaching

NOVEMBER 1946

World Order Number

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Contributed by Readers of THE PULPIT

America on the Downgrade?

This country of ours is big enough, and strong enough, and has sufficient material resources to solve all its problems. The weakness, I fear, is moral. We are not good enough. We have the manpower; we have the money-power; but we do not have the moral power. We have forgotten God!

Listen to these facts: Crime is reaching a new high, with the age level of the criminal reaching a new low. According to the *Reader's Digest,* "children today are committing 56 per cent of all crime." Among children and youth between ten and eighteen years of age, from 1929 to 1944, murder increased 47 per cent; rape, 69 per cent; assaults, 71 per cent; sex crimes other than rape, 61 per cent; and among girls in the same age group, sex offenses and prostitution increased 375 per cent! Drunkenness has increased among these young people 175 per cent. A nation that spends more for liquor than for groceries is scarcely sober long enough to see its problems, let alone do anything about them. And note too that the general impression is that the wettest spot in all America is our national capital.—*Claude G. Large, Mission, Kan.*

'Ill Fares the Land'

No matter how we boast of being "the land of the free and the home of the brave," we are far short even of being a political democracy. We may be theoretically so, but we do not put our theories into practice. In some of our states as few as 10 per cent vote. And many of these voters are more interested in keeping the 90 per cent from voting than in anything else. We are still further from economic democracy. With 95 per cent of the national wealth in the hands of 5 per cent of the people and 75 per cent in the hands of less than 1 per cent, economic democracy is impossible. As to our morals: J. Edgar Hoover says that our criminal class has reached the staggering total of 6 million people. Our jails, prisons, reformatories and corrective institutions are full to overflowing. Can anyone doubt the connection between our $7 billion annual liquor bill and this deplorable situation? We have every reason to believe that the government, by our vote or lack of it, has drawn the poisonous adder to her breast and is enjoying the rewards of handsome profits! We do well to remember the words of Goldsmith:

> "Ill fares the land,
> to hastening ills a prey,
> Where wealth accumulates,
> and men decay."

—*Gaston Foote, Grace Methodist Church, Dayton, O.*

1939 to 6,939 A.D.

In 1939 Albert Einstein wrote a message from the people of that year to the people of the year of 6,939. This message was buried in the giant metal tube fifty feet below the site of the New York World's Fair to be found by the anthropologist 5,000 years later who might want to know what one of the great scientists of this era thought about human destiny.

What did Einstein say in this message? First, he pays his respects to the extraordinary inventions which have so enormously facilitated modern living. Nevertheless, so badly organized is our system of production and distribution of goods, that despite our numberless inventions "everyone lives in fear of being eliminated from the economic cycle, thus suffering for want of everything." Moreover, so widespread is the practice of war among nations that "anyone who thinks about the future must live in fear and terror."

Why do these evils come about, according to Einstein? "Because the intelligence and character of the masses are incomparably lower than the intelligence and character of the few who produce something valuable for the community. I trust," he says in conclusion, "that posterity will read these statements with a feeling of proud and justified superiority."

Christian thought cannot accept Einstein's explanation of evil in terms of a difference in character and intelligence between the masses and the intellectually elite. This touching faith in the rational man, indeed the scientist himself, has now been shattered forever by the atomic bomb. Agreeing with Einstein's description of evil, Christian pulpits must proclaim the living Word of God to a dying world. Not a superficial faith in reason, but a stirring call to acknowledge God's revelation in Jesus Christ and Holy Scripture. In Einstein's "1939 to 6,939" has already occurred the crucial date of 1945, the start of the anguished Atomic Age. If New York is ever attacke atomic bombs, this capsule bur feet under the ground woul survive the attack to tell anth gists about the reflections of genius in 1939 speaking to *Don E. Smucker, Princeton T cal Seminary.*

How We Spend Our Mo

Professor Thorndyke of C University has reduced our world to the denominator of and cents and then has indica manner in which we use ou given possessions. He tells us every national dollar spent American people only one-thi for the necessities of life wh remaining two-thirds is used t us with amusement and to pleasantly comfortable. Wh spend a dollar for food we a cents of it to satisfy our hung squander 44 cents for the luxu extras of our appetites. Just 4 of every clothing dollar go warmth and protection while buys the trimmings to win proval of others, to satisfy o vanity and to gain social asce We waste one and one-half dollars yearly on lotteries and stakes but we invest only billion dollars each year in cha building recreation. And the cries of hungry people, the whimperings of starving chi these we will not hear!—*Anderson, First Christian Bloomington, Ind.*

'Not Teams, But Team'

As General Eisenhauer wa congratulated by newsmen af D-Day invasion, one of them s is great how you were able t dinate all the teams that sh this colossal enterprise." The turned quickly and said, "Not but team."

If the famous general had depend upon the varied and co strategies of dozens of armies, would not have been won. teams, but team."

Here is a lesson for the c whose effectiveness has been by disunity, divisiveness and c tion. Not a lot of teams work gether, but *one team.* Facing t world of today, the Christian is challenged as never before t as one team and speak unitedly world of nations.—*Robert A. Community Church, Glenview*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. Two Dollars a

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

ME XVII CHICAGO, NOVEMBER, 1946 NUMBER 11

Achieving an All-in Victory

By HENRY HITT CRANE

atsoever is begotten of God overcometh the and this is the victory that hath overcome the even our faith. I John 5:4.

HOEVER takes life at all seriously readily recognizes that it is a battle, a struggle, a mat- overcoming. He who will not fight cannot sur- But there are different ways of fighting—some me good. And whether the strife is vile or vir- tuous depends on the kind of a battle it is, the methods resorted to, the weapons used, and the nature of the victory gained.

The holocaust of a world war, for example, is the ultimate dramatization of how fighting can be reduced to hellish levels, get utterly out of hand, be extended to undreamed of dimensions, involve the use of every conceivable diabolical device, and result in an ambiguous victory that transforms allies into s who immediately menace the already broken eding world with an atomic war of annihilation. contrast, consider the disciplined, determined, lent struggle of Mahatma Gandhi and his loyal rs for the freedom of India. Because of the oc- l outbursts of those who could not refrain from g to violence when British oppression became olerable and provocative, Gandhi repeatedly re- o carry his program through to possible success. by violence was valueless, he insisted; its virtue had been violated. Insisting that self-control indispensable prerequisite to effective social con- held unremittingly to his pacifist principles, ow the bloodless victory he seeks is well-nigh ndia is proffered her freedom.

THE FUTILITY OF FORCE

aps the greatest delusion debauching the minds y mortals is that the world can be overcome by orce, that the most effective and determinative s are those of physical violence. But the world as been overcome that way. To be sure, numer- all sections of it have been conquered by other ections, for a time, but the conquerors and the ts somehow created greater conflicts and the world as a whole remained unsubdued. Revorts, revolutions, recurring convulsions of ruinous war continue to become more devilish and destructive.

Why is it? It would seem that our text might suggest the answer. Wars of ruthless violence are never "begotten of God." They are spawned by the sins of men. They are begotten of the devil. Despite the protestations of all the noisy propagandists, politicians, prelates and priests to the contrary, the awful fact is that such strife is invariably conceived by Satan. Consequently it is inevitable that this type of warfare should damn vastly more than it can possibly redeem.

Now, to believe that out of such hell-born war certain indispensable heavenly blessings will somehow automatically emerge is the most fatal faith there is. It is the vilest lie of the father of lies—and he keeps repeating it insistently and with many insidious implications for the one purpose of keeping the world from being overcome. It is his world, he claims, and he naturally wants to continue his diabolical domination. "How can Satan cast out Satan?" Evil will not violate its own nature.

THE INDIVIDUAL IS THE KEY

Whosoever, therefore, would overcome the world must first of all repudiate this enemy faith. Christians, above all others, must reject the fatuous belief in brute force, for their faith is fixed on that which is "begotten of God." Evil cannot be conquered by evil; it can only be overcome by good. Resorting to satanic methods always means that satanic results accrue—regardless of who "wins." "Whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even *our* faith."

But how does one set about achieving such a victory as will overcome the world? Assuming that our faith can accomplish such an end, how does one implement that faith and put it into actual practice?

To avoid the easy generalizations concerning the social action that should be taken, suppose we start with a strategy of attack for the individual. This is the most pertinent and practical procedure, it would seem, for every person confronted with the problem inevitably raises the question, "But what can *I* do about it?"

We have all talked so much about winning an "all-out" victory during the years of World War II that our attention has been focused and our interest centered upon mass behavior. We speak of the world having gone mad. But madness is a malady of the human mind. The world outside cannot go mad; only the world inside is capable of sanity and insanity. We talk of the government having full responsibility for making all the decisions. But the government is not an abstraction. It is composed of individuals. And in a democracy every human being is supposed to contribute his best judgment, to express his deepest convictions and to influence as

intelligently as possible his compatriots and particularly his political representatives. To renounce personal responsibility and to ignore individual integrity, uncritically acquiescing in mob behavior, is to pave the way for dictatorship and tyranny.

Actually what we see in social behavior is nothing other than a projection of what is going on in individual lives. The tensions, resentments, antagonisms every person has known; the envy, prejudice, hate each individual has indulged; the compromise, confusion and inner conflict you and I have experienced; all this gets itself compounded with the evil attitudes of other individuals and directly it all breaks out in an international conflagration. Then we talk of waging an "all-out" war. We fight to win an "all-out" victory. And when it is won—there is no peace! Allies now become enemies. Class conflicts begin again. Racial rivalries are revived. Religious bigotries break out with renewed virulence. The war continues. Why?

The answer is indisputable. The war within the hearts of men has never been won. A few individuals have fought this fight. They have won the all-important "all-in" victory. And to the degree that the world is saved at all, these victorious few do the saving. But the majority continue their "fightings without" because of their "fears within." Think of the innumerable, unnoted inner defeats. It is not the "all-out" victories that give us a just and durable peace. "The peace that passeth understanding" comes only from achieving an "all-in" victory—and it is "begotten of God."

How, then, can we achieve this "all-in" victory? Doubtless there are many different strategies that will bring success, but there are some few essential principles common to them all which we may cite. And for the sake of clarity and ready remembrance suppose we suggest them by means of an alliterative device.

CONFRONTING ONESELF

1. The first imperative, though all too commonly overlooked, ought to be obvious: I must *confront* myself! That is not easy. Most of us, from habitual practice, both consciously and unconsciously, are incredibly skillful at avoiding ourselves. We are afraid honestly to face ourselves. We sidestep, evade, hide, run away from ourselves. We instinctively insist that our difficulties derive from circumstances beyond our control. Unfortunate situations assail us, we claim, that are not at all of our own making. We are just unlucky, that's all. We get all the "bad breaks." And they are never our fault. If someone else had done differently, or if certain things had not happened, everything would have been quite all right.

Have you ever heard the Fable of the Poet? He was constantly bedeviled by an elusive evil Veiled Figure. Wherever the poet went, this cruel creature dogged his trail, always snatching from him every good thing. He gained considerable wealth, but this rascal induced him to speculate and his money was lost. When he worthily earned some fame, through the same evil agency it was turned to shame. Morever, it had a way of spoiling his food, disturbing his sleep, embarrassing him in company. But one day the poet fell in love with a beautiful girl. Oddly enough, fo time the Veiled Figure left him alone. Like released from prison, he walked with dignity light. At last his wedding day was at hand. Th mony was scarcely begun when the door of the was swung wide and down the main aisle str Veiled Figure shouting wildly, "I forbid the The poet, convulsed with anger at this outrage, on his tormentor, savagely seized the veil and from his face. Then, horrified, he looked and *himself*.

The fact behind that fable is incontrovertibl that one is invariably the sole cause of one's misfo There are doubtless many other contributing But certainly the one best way to get at the righ any wrong that wounds or worries one is to sta one's self—not another, not fate, not circumst one's self! I must confront myself!

'THE KIND OF CREATURE I AM'

2. Next, I must *consider* myself—to disco kind of creature I am. The psychologists are cont talking about "integrating personality," as thoug of us were dis-integrated—that is, broken up i numerable selves. And whoever honestly conside self surely recognizes what is meant. What an a mixture of so many different selves am I!

> Within my earthly temple there's a crowd.
> There's one of us that's humble, one that's p
> There's one that's brokenhearted for his sins;
> And one that, unrepentant, sits and grins.
> There's one that loves his neighbor as himself;
> And one that cares for naught but fame and pel
> From such infernal trouble I'd be free,
> If I could once determine which is me.

Poor grammar, perhaps, but good sense, for it d the contradictory and conflicting nature of most n

How variously expressed is this universal exp of our struggle with our diverse selves! Stevens trays the problem with unforgettable vividness "The Strange Case of Dr. Jekyll and Mr. Eugene O'Neill dramatizes the unending stru his play, significantly named "Days Without H. G. Wells repeatedly reveals his sharp aware the issue, not only in his autobiography, but like his novels. Of one of his characters he says, "I not so much a man as a civil war"; and he makes a say, "I'm not a man, but a mob." But the best description of all is doubtless that of the immort himself: "The flesh lusteth against the Spirit, a Spirit against the flesh," he says; "I buffet my and bring it into bondage." And in his letter Romans he confesses: "I cannot understand m actions; I do not act as I desire to act; on the co I do what I detest. . . . I cannot be good as I d be, and I do wrong against my wishes. . . . Mi wretch that I am! Who will rescue me from th of death?"

Whence come these many selves so perversel pounded within each of us? This problem has p mankind from the dawn of time, no doubt. Nu answers have been given, all interesting, some

suggestive. The ancient story of Adam's "dis-ration" resulting from his indiscreet bite of the from the forbidden tree in Eden is not to be too y dismissed. Plenty of sophisticated scoffers have munching the core sufficiently to suffer the same tunate results so clearly described in that timeless The idea of the devil, only a little while ago so tely discarded by many moderns, has been brought into our contemporary literature with such per-'e plausibility by such urbane writers as Clive es Lewis that even the most disillusioned doubters ud. But perhaps the most highly accredited ex-tions of the problem come from our psychologists. e varied traits of personality, they say, represent ifferent inheritance-strains drawn from a vast array rebears. Undeniably, much of what I am I in-ed from my parents, of whom I had only two. But transmitted not merely their own character traits, ikewise those of my grandparents, of whom I had With each of my eight great-grandparents, my en great-great-grandparents, my thirty-two great--great-grandparents and so on, ad infinitum—with of this army of forebears making his or her unique ibution (and believe me, my ancestors were not inisters or ministers' wives, but they must have rugged, not to say rambunctious, individuals none-ss!)—it is easy to see why I am such a mixed-up

t that is not all. I am so disconcertingly suscepti-o the innumerable environmental forces that play out me—as who is not? In my most pious state metimes set forth into the wicked world supposedly armed with at least some of the "armor of God," to find myself "accounted as a sheep for the slaugh-The most perverse suggestions assail me and such unsuspected quarters. A sign, an ad, a smirk, rd, a bump, an insult, a threat, a wild idea, a cold der—any one of a thousand attacks or appeals and self rises to react or respond. And as each self a chance to assert itself, it attempts to dominate ther selves—and a row ensues because there seems no authority influential enough to keep order.

mebody said a magnificently meaningful thing t Socrates: "He was born many, but he died one!" become one, unified, integrated—that is the ob-'e. But, as an old professor of mine used to say: 'ou're going to be married! How nice! You two o become one. But *which* one?" As in marriage, morals. You must become one, but *which one?* calls for the third imperative.

WORST SELF—AND BEST

I must *choose* myself. The fact that I *can* make a choice is of enormous significance. Let no one nize it. If I could not "determine which is I," uld be little better than a beast. The fundamental nost distinctive characteristic of a man is his ability noose. Without the power of choice there could r him no right nor wrong. He would be deprived s moral nature. He could not even be immoral. doing right, or wrong, implies the possibility and erogative of choosing to do the opposite.

Of course in many matters man has scant chance to make a choice. Conditions, events, forces beyond his control often determine his behavior and beliefs more definitely than some like to admit. But he can at least make his choice between the two basic philosophies of life—and there are only two such philosophies, not three, nor thirty. On the one hand, he can assume that he is fundamentally a beast, an animal driven by instincts which he can neither change nor control. On the other hand, he can assert that he is a person, divine in origin, spiritual in nature, infinite in possibilities of development, potentially a god. In other words, he can choose to believe that his real self is his worst self; or that his true self is his best self. And the choice he makes more largely determines his destiny than any other single factor.

When I say, therefore, that I must choose myself, I mean that I must act as though my best self were the most authentic and therefore my most legitimately authoritative self. There is no possibility of achieving an "all-in" victory so long as the beast in me is not in bondage to the best in me. There is only one rightful heir to the throne of my life—my noblest self.

But once the choice is made to enthrone my best in the position of authority over the rest of me, how can I maintain such a character hierarchy?

CHARACTER-CONTROL

4. I must *control* myself. Obviously that is the answer. And who of us has not tried to do so over and over again? We make our good resolutions. We set our teeth and clench our fists and determine to carry through. But how many succeed—that way? Very few, if any. And why not? Not because of insincerity, lack of ability, cowardice or weak will, I think. Character-control is not like driving a car, building a house, solving a mathematical problem, winning a race, or even like attacking the enemy to capture a certain objective. Oh, it is a fight, all right. No doubt of that. But it is not a matter of might. It is a matter of *imagination!*

One of the most interesting aspects of the progress made by modern psychology is the fact that its most valid "discoveries" are so frequently nothing more than explanations and vindications of the techniques of Jesus. For example, Jesus never tried to win a disciple by threat, or bribe, or coercion. He invariably employed one major method: He sought to capture their imaginations. This required much more skill, ingenuity, persistency and sacrifice than any other approach, and was just that much more successful. How many so-called world conquerors exercise any influence after a century or so has passed? But no one can compare with the Master of men in holding or haunting humanity—and for two thousand years! And how did he do it? "I, if I be lifted up, will draw all men unto me." That was what he said. That was what he did. And despite mankind's many derelictions many are still being drawn.

When our psychologists put down as a primary principle, "What gets your imagination, gets you!" they are not saying something new; they are reaffirming something very old and very true.

How best control oneself, then? Stir up the imagination! Picture the best vividly. Speak habitually of the most valiant, robust, righteous way of living. Think optimistically of all it is possible to become—clean, brave, conscientious, splendidly creative. Thrust one's best into every situation. Quit talking about the devilish, dirty, degrading things already done, or likely to be done. Entertain only the good, the true and the beautiful. As Paul says: "Finally, brethren, whatsoever things are true, honest, just, pure, lovely and of good report; if there be any virtue, and if there be any praise, *think on these things!*" This exhortation might be worth the consideration of all of us in this day when the newspapers and radios attack us with so much that is unlovely.

But there is one more injunction I find I must obey if I would achieve an "all-in" victory:

CONSECRATION TO CHRIST

5. I must *consecrate* myself! Important as it is to think habitually of all the virtues, it is not enough. One must do something about them. One must dedicate oneself to the task of living them. And precisely how is that done? There is one best way. Consecrate oneself to the one Person who most completely incarnates the highest values in himself.

I say "person" because mere ideas, however beautiful, can never really control us. We are never greatly moved by mere abstractions. Courage, generosity, sacrifice are noble ideas, but they do not grip us until those words are made flesh and dwell among us. Then only do we see the fullness of their grace and beauty. Not courage as such, but a courageous man leaping into a flood to rescue a child from drowning—*that* gets us. Not generosity in the abstract, but a hungry soldier sharing his last crust with a captured enemy—*that* captures us. Not sacrifice as a word or an idea, but sacrifice incarnated in a Man climbing on a cross and praying for the mad men who are murdering him—*that* enthralls us.

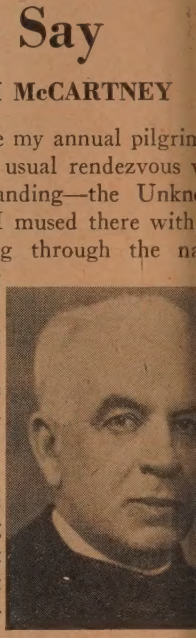
The most amazing thing to me about Jesus is the matchless way in which he incarnates every virtue I admire. In him they live and move and have their being—and their power to possess me, all of me. Every self stands at attention and salutes, in ready and glad obedience, in his presence. Or better, every one of me bows in reverence and devotion. Instinctively I identify the best me with that incarnation of what I might be—and the rest of me somehow lines up in submissive allegiance. I commit all of me to him. And when he takes command I come alive with a sense of integration, unity, oneness. The possibility of achieving an "all-in" victory through him who strengthens me, becomes real to me; and I think I understand something of what Paul meant when he said: "I live, yet not I, but Christ liveth in me. . . . For me to live *is* Christ. . . . I can do all things through Christ who strengtheneth me."

Paul apparently believed that once he had achieved an "all-in" victory—had conquered himself—he was then best equipped to do his share in winning an "all-out" victory—overcoming the world. That is my faith, too!

The Unknown Soldi of World War II Has His Say

By ALBERT JOSEPH McCARTNEY

LATE one afternoon I made my annual pilgrim to Arlington, to keep my usual rendezvous my friend of many years' standing—the Unkn Soldier of World War I. As I mused there with vagrant autumn winds sighing through the n branches of the surrounding trees, and watched the beautiful Potomac creeping slowly along in the distance, like the river of man's life, and beyond it the capital city gray and partly obscured by the heavy autumn overcast, the Unknown Soldier, true to his tryst, emerged from his marble home, and stepping across the intervening pavement took his seat beside me against one of the pillars of the amphitheater.



As we conversed together I was telling him a World War II, and discussing the problems confron the Allied nations in their efforts at a constructive pe Suddenly we were interrupted by the voice of a sol whose presence had been obscured by our posi seated as we were against one of the pillars.

"Pardon me, sirs," he interrupted, "but I coul help overhearing your conversation. I happen to b Unknown Soldier of the recent war, and I'm ke interested in knowing how things are going and if prospects for a world order are any better than were after the last one."

* * *

"Sit down," I said, "and join us, won't you, ple And tell us something about yourself. This is mutual comrade of World War I. What part of country did you enlist from? And where did you action?"

"Well," he drawled in unmistakable Virginia ac "I haven't much to tell about myself. I was just a gunner in a bomber. I had one hundred hours to credit as a pilot in training, but got washed out at the We had a wonderful crew, for fortunately we had kept together from our last training station. We lea to realize how each man's safety in that crew depe absolutely upon his concern for the safety of every o one in the crew. Our missions were around the M

AUTHOR'S NOTE.—The substance and wording o "Unknown Soldier" conversation is taken almost verbatim a letter written by Lt. Benjamin McCartney five days b he took off on his last mission and addressed to his co who was then in this country. The letter was found a after his death somewhere in Germany as the squadron left the base in Corsica and moved to Germany and was warded to his home.

ıean, and off southern France. We went down on ıy and the whole crew was lost. Some of us were :d ashore; and that's how I come to be here."

* * *

.is Unknown Soldier seemed exceptionally keen nature, and betrayed amazing understanding of the war was all about, for he explained to me that graduating he had spent two years in postgraduate in Europe. I then told him about the progress of ar from D-Day on, the final capitulation of Ger-, and the later surrender of Japan, without an ion. He was more interested, however, in what I o tell him about the various peace conferences, and lan for the new world order. He wanted to know at deal about the men who were sitting in on those :rences.

Ay big regret," said he, "is that we who have not ned will have no say in the making of the peace; I do wish that some way could be found by which feelings and judgments and point of view might how get across to the people who are in the peace-ng." He spoke with great emotion and earnestness. 'ersonally I have some very strong feelings about : ought to be done. I think many of our comrades ;e lives have been fortunately spared ought to have : of a say than from what you tell me they seem : having. Not many of those fellows who were so rly provided a seat in a foxhole, or in the cockpit plane, have been allowed to sit in the gilded chairs e peace conference. Surely, if we can be trusted and :ted to brain a nazi private with the butt of a nd, or do some pin-point bombing around a great :dral, we ought to be capable of knocking a few s together with the butt of our logic—our moral :!

Some of us went over to fight for something we con-:ed worth while, and because of our wide education :new what we were fighting for. But we began to ı bit screwy when we found ourselves doing nothing destroying. And now that the sands of war were ıing out, with little prospect of having anything to about the constructive side of things, we felt shut We not only have fought, but we have thought, we have felt, and now that our usefulness as de-yers is over, and our job of knocking things to pieces ne, we feel frustrated as we watch older men with folios grabbing all the seats at the table—men who : not actually sensed what war really means. It is who have crouched with crawling stomachs in fox-s or cringed before plexiglass, as we watched the coming up at us, who can fully know what peace We feel an overwhelming sense of frustration, of g cut off, of never having a hand in what is to be : and decided."

* * *

t that I interrupted the soldier to say that I appre-:d his point of view, and that to a certain extent vas right; but in the last analysis he and his com-:s must trust the older men who will do the peace-ıing, and who will have the future in their hands, ı their fountain pens.

"I do not mean, of course," he said, "that the peace table should be crowded by boys in their early twenties; but there should be some provision for younger men, thinking young men, who have felt the danger side of war, and the great good society such as we have felt in the comradeship of a squadron."

At this point he began to speak as though he himself were one of the demobilized returning soldiers. "Certainly our voice ought to be heard in the peace recommendations and strategies. It's our generation of young men who have been decimated, and many of us went into this business voluntarily, with the vague idea that we would have a voice in what happened afterwards. I know that none of my comrades will have a chance to pound the table at some Versailles or San Francisco conference; but I certainly would like to have the satisfaction of knowing that our purposes and ideals, and if I may say it humbly, our sacrifices, will not altogether be lost sight of in the snarling and quarreling confusion of the older peacemakers. We could tell them so much, for we who have come through this hell have learned so much more about what peace means, and many times have listed in our minds the elemental things that make for peace, as we have made a bomb run through the flak. But now we are voiceless . . ."

* * *

"Well, the soldier continued, after a silence, "we've done our bit, and we're through. It is up to you who survive us to remember us and what we wanted to accomplish. For God's sake, don't let us down at the peace conference; but pause with pen in hand, and take my comrades the world over into account before you put your names to any peace document. Remember us. That is all we can ask of you now. We belong to a great comradeship on the other side, and we would like to rest in the confidence that it is not broken on this side, and that we have kept the faith."

There was a long silence, and the three of us instinctively arose and without a word saluted, and the two Unknown Soldiers, arm in arm, vanished down the steps in the gathering dusk, and disappeared into the marble home from whence they had so recently emerged, leaving me to gaze thoughtfully upon the inscription—

HERE RESTS IN HONORED GLORY
AN AMERICAN SOLDIER
KNOWN BUT TO GOD.

AMERICANS can do anything if they make up their minds that it has got to be done, and if they bend their energies to do it. What Americans are waiting for is hope and a plan and leadership. We are aiming at a goal higher than the world ever attained. We aim at raising the level of human life everywhere to what we consider in this country to be a decent standard of living. We have tried enough, and succeeded enough, to know what we could do if we really made an all-out, long-range effort. But we need to promote this persistently and intensely, and to organize America for that stupendous and inspiring effort.

FRANK C. LAUBACH.

The Blind Giant

By BERYL D. COHON

TONIGHT is Rosh Hashanah. On the New Year we adjust our sails. We slow down, take note of wind and tide and current; we check our course. Are we heading right? Are we moving even though haltingly, toward the harbor of our desire?

A year ago tonight we hailed the New Year with more enthusiasm than we do now. The guns had just ceased firing; peace was hovering over our earth. An end had come to slaughter and carnage. Our sons were returning—those that were returning. Many wept in loneliness, but drew comfort from the thought, fervently voiced all around us, that out of their blood and our tears peace was arising over the earth. Tonight we are sobered. We are in the business of making the tabernacle of peace stand up in the winds and currents and cross currents of hatreds, suspicions, fears, conflicts and clashes of all sorts. And the guns are booming—in China, in India, in Palestine; and we hear of our crushed and beastly foe being rearmed as buffer—yea, as ally—in the war that is in its incipiency. Our own brethren are still in camps behind barbed wires—no place on earth to give them rest, on the high seas with no port to receive them. Over all hangs the dreaded shadow of the atomic bomb. Yes, we are sobered.

BUILDING TOMORROW—TODAY

We have come to the house of God on this eve of the New Year drawn by ties of faith and sentiment, by the pull of tradition, by anxieties that harass us. "Be still, my heart, and cease repining." We have come to pray for life and health, peace and happiness, for ourselves and for our loved ones.

But, my good friends, we cannot think of personal happiness as independent of the woes of the world. In Paris, in the conflicts of nations at the conferences, in the plodding work of technicians behind the scenes, your happiness and mine are being determined now; more, the fates of our children and children's children are being determined now. Who shall live and who shall die—by atomic bomb, by famine, in concentration camps, on the high seas, in the rubble of their homes—and whether we in our old age shall rejoice with our loved ones, now very young, as God meant the sons of man to do, or shall be dumb with bereavement, is being determined now.

The anchors of faith are being cast, or left to drag in the storm. In our house of God, on this New Year night, we must note soberly the winds and currents of our moral order and muster the courage and the intelligence required of us as free, God-fearing m chart the courses of our own personal lives as f God gives us the vision and the will to do it dec

I therefore take as my text this evening the sto Samson, that dull-minded, and later blind, gia ancient Israel. His story is a symbol of our own it speaks a powerful warning.

AN ANCIENT 'SUPERMAN'

Samson was a mighty giant. He delighted us i childhood, as Tarzan of the Apes, Dick Tracy, S man thrill our children today. He does astou things. He wrestles with a lion and tears him in With the jawbone of an ass he slays several tho Philistines. He ties the tails of several hundred into pairs, sticks lighted torches in the knots, and the beasts into the cornfields of the hated Philis Imprisoned behind heavy gates, he lifts the gate of their settings and walks off with them. Ens by his own stupid love affair, he snaps the fresh with which his hands are tied and slaughters his ene Yes, Samson was a mighty man. But he had one weakness: he had no brains and no vision. Mu yes; brains, no! Vision? Understanding? Sel cipline? A sense of duty and responsibility? No

You remember the end. Ensnared by his Phil Delilah, shorn of his hair and strength, blinde performed for his enemies, like a beast of burden. final scene in his wasted life: the blind giant perfor for the amusement of his enemies, gathered i idolatrous temple, and mustering all his strength, b ing the temple down in ruins on several thousand P tines and himself. He left nothing but ruins b him. Might? Power? Yes; enormous might tremendous power. But brains? Vision? No; not

The tragedy of Samson's life is all the more poig when we remember the promise of his birth. He into the world dedicated to deliver Israel from Philistine marauders who were plundering the h fields, vineyards of the Israelites. He was consec from infancy to free Israel from her cruel foes. that task he was granted his amazing strength. B was too stupid, too blind, to fulfill his mission. blond Delilah was his final undoing.

POWER, AND MORE POWER

Like Samson, our entire civilization is drunk blind with power. Our physical might is fant The exploits of the gods and demons of ancient m ology are firecrackers in the scale of our atomic fi And we have caught only a fleeting glimpse int uncharted power intimated by the splitting of the a Our appetite for power is insatiable.

But do we have the necessary self-restraint, the m vision, the political skill to harness this power t pursuits of peace? Here is our Great Divide; a point we choose the path of self-destruction or the of progress and life.

The nations are gathered in a peace conferen Paris. They are there to integrate peace—to hea wounds of mankind, bring the nations into a pro of cooperation, establish some law and order, sa

This sermon was preached by Rabbi Cohon at Temple Sinai in Brookline, Mass., on Jewish New Year, Sept. 26.

n World War III. What do we hear of their ates and programs? Power and more power! Power tics; the same ancient jockeying for power; the same s, hatreds, greed, jealousy—the same banditry of gster nations in a world that will not recognize law. As chairman of the Emergency Committee of Atomic ntists, Albert Einstein last summer invited public port for "a nation-wide campaign to let the people w that a new type of thinking is essential if man- d is to survive and move to higher levels."

A new type of thinking! The crisis of our age is in minds of men, in the hearts of men. I wish to gest certain areas where we must learn to think in v, in moral terms.

THE SEARCH FOR SECURITY

First, we must achieve a new—a moral—philosophy security. Not atomic bombs, not bombers, not aginot lines, not buffer states ultimately give us the ver by which we live as civilized men in a civilized iety. France had her Maginot line, and France was rrun and crushed. Germany had her bombers—the ghtiest army on earth when at the height of its career plunder—and Germany today is crushed and ngled under the heels of her adversaries. Our own ntry today has the atomic bomb; but it is only a apon, only physical might, only an instrument of struction. The ancient law stands: Might destroys n who enthrones it in the place of right. Franken- in does eventually turn on its maker.

We must achieve a new philosophy of security and bility. I say new, but it is very old. The moral achers of the race have been urging that on mankind r countless centuries; for countless centuries it has en treated only as impractical sentimentalism, and -called practical men have been crying, "Be realists," Be practical." These "practical" men, with their pid realism, have had their day—have had, un- rtunately, their several millenniums—and mankind s paid for it with rivers of blood and tears.

Samson was only a buffoon, only a stupid giant. He d power, but no social vision. Dinosaurs roamed our rth millions of years ago—mighty beasts pounding the rth, terrorizing the animal world. They are no more. hey disappeared because while they had mighty teeth d claws, they had no brains.

Our security lies in integrity—national integrity as ell as personal. Our prophets taught that many cen- ries ago. Were Jeremiah alive today, he would never e invited to be the orator at a convention of the Vet- ans of Foreign Wars! The only way to keep America ut of future and more devastating wars is not to ermit wars to break loose.

TRUE PHILOSOPHY OF PROGRESS

Second, we must achieve a new philosophy of rogress.

We measure progress in terms of mechanical devices, terms of markets, resources, tariffs, foreign exchange, conomics, financial charts. All these are important; nd all these are futile. All these turn into idolatry nless they are disciplined with moral values.

Nazi Germany was a highly progressive nation when it plunged into catastrophe, dragging the rest of the world with it. In mechanical science, in invention, in public health, in the birth rate (actually breeding humans like rats), in the science of propaganda and mob psychology—it led the world. But is that progress? Bigger and better guns, bigger and better lies, bigger and better anything is not progress. That sort of progress is like putting a moron at the throttle of a bomber loose over a city.

Progress must be measured in terms of discernment, in terms of refinement, in terms of appreciation of the lovely, the just, the true, the sacred. It is within man; it is not in the mechanics of life—and I am not belittling the mechanics. "Out of the heart are the issues of life." Progress must be measured in terms of man's moral stature, in personal virtues and social ideals—not in terms of piracy or clever gangsterism using the latest devices of murder.

THE PERILS OF 'PATRIOTISM'

I must speak of a third area where we must achieve new hearts and new minds. Moral progress is driven underground and choked by the tribalistic patriotism of our time. We must achieve a new philosophy of patriotism if we are to redeem ourselves from the scientific and tribalistic barbarism of our day.

I quoted Einstein a little while ago to the effect that we must achieve a new type of thinking if we are to redeem ourselves as a civilization. I quote two more sentences: "Often in evolutionary processes a species must adapt to new conditions in order to survive. Today the atomic bomb has altered profoundly the nature of the world as we knew it, and the human race consequently finds itself in a new habitat to which it must adapt its thinking."

Nowhere has the condition changed so much and nowhere is the need for revising our thinking more imperative than in the realm of patriotism. National state sovereignty is a curse. It blinds, it perverts, it poisons the minds of men. Our patriotism must rise above state sovereignty and embrace the larger world, or we perish.

At a time when space has been conquered, the earth shrunk to a small neighborhood, men actually breakfasting in Boston and dining in London or Paris the same day, we still build national walls, national tariff barriers, national armies, nationalistic mentalities; we orate about our national destinies and national glories. Pounding on the brains of every statesman in Paris and New York is the demon of state sovereignty and that is the central obstacle to international peace. "My country right or wrong!" My country versus all other countries. A national press, national school system, national radio, national trade, national commerce, national theater—every aspect of our lives is cramped and twisted by this tribalism. Good men, otherwise rational, just and kindly, turn vicious and bigoted once the halters of nationalism are slipped over their heads. This is a foe as dangerous as it is universal today. For we all love our country. But let us beware lest we are entrapped through this laudable pride in our

nation into a crude and brutal tribalism. For therein lies catastrophe.

Justice, compassion, truth, elementary decency know no national boundaries.

THE WORD OF THE PROPHETS

I have been using the word "new." We must achieve a new type of thinking in the matter of power, progress, patriotism. But these moral values are not new to our aspirations. The great teachers of the race, in all traditions at their best, everywhere on earth have urged them. Moses and the prophets in Judaism and the apostles of all ethical religions have urged them from days immemorial. They ring with new urgency in our time because we are in such desperate need of them.

A moral conception of national security, a moral conception of progress, a moral and practical supra-national law and authority in place of gangsterism of nations—these we must have if we are to be saved. If we do not achieve these we do not deserve to be saved.

To us Jews as religiously-minded, God-fearing men comes the summons of the prophet: "Cry aloud, spare not; lift up thy voice like a trumpet, and declare to my people their transgressions, and to the House of Jacob their sins." Today this summons is enormously amplified. Cry aloud, spare not; lift up thy voice like a trumpet and declare to mankind its sins and to humanity its transgressions. We Jews should lead, for we are witnesses to the Eternal.

It is a time for the sounding of trumpets, and these trumpets must sound in every mind, in every conscience: Choose life and live, thou and thy offspring. Why will ye die, a poor, tragic, blind giant of humanity? We are before the throne of judgment. May the Righteous Judge of all the earth have mercy upon us and bless us with intelligence.

In Memoriam

An American cemetery somewhere in Europe—filled with Crosses and Stars of David. In the foreground, the grave of an American soldier. What was his name? Adams? Kelly? Cohen? Certainly his face didn't look like much when they found him. But his "dog tag" told who he was. He was *not* an Unknown Soldier. And does it matter whether he was Protestant, Catholic or Jewish? He fought American. He died American. He *was* American. He makes you prouder that you are an American.

But what of his brothers—by the million—here at home . . . of every blood, of every color, of every creed? Are they different because they are alive? Is the only true democracy in uniformed death?

Let us put a stop to the prejudice and hate-mongering, the whispering and rumor-spreading, which can only divide and weaken America by setting race against race, religion against religion, class against class. Let us unify America—make America strong—by respecting our neighbors, by defending their rights, by obeying the biblical law of love. Let us honor our heroic dead by living for the principles for which they died.

William C. Kernan.

The Christian as a Citizen

By HERBERT BEECHER HUDNUT

Hugo de Payens, a twelfth century k was the first Master of the Temple and a mate friend of Bernard of Clairvaux. Bernard br to his generation a fresh personal enthusiasm for a passionate type of religious faith which was

activistic and contempl Hugo and other Crusader secrated their swords t Christian goal for human quiet life in which reper could be effective and peace God be found.

This is a great ideal and of the knights were true Unfortunately, many Templars and Hospitalers themselves to the luxury East rather than to the formation of Eastern moral religion. Their influence was not as great or a reaching as it should have been. This is the perv of human nature. We develop a great ideal which the loyalty of a few noble souls. Then, by the inertia of the group, or the refusal of the mass to the ideal actively, the thing dies out. What might worked a mighty transformation in human s perishes from disuse. Yes, perishes in one gener but some succeeding generation revives it. That history of idealism. The Templar and Hospitaler is not dead in our generation. It is being revive given the wholehearted loyalty and service of g of Templars all over the world.

KNIGHTLY STANDARDS

The Templars were famous as bankers, but it that ideal that we would consider at this time. were famous as military crusaders, but historia not think that they contributed much to the spre Christianity at the points of their swords. Rathe will think about their highest service to humanity protection of pilgrims, the alleviation of distress t ill and wounded and the founding of hospitals. idea of the Christian knight came directly fro service to humanity. Dr. Latourette has wr "Some knightly standards have no necessary conn with Christianity—valor, adherence to one's pli word and generosity. Others, such as humility denunciation of pride and boasting, voluntary po protection of the weak, love for one's neighbors the respect for women, enter through Christianit

Eight hundred and twenty-four years have since Hugo de Payens, Godfrey of St. Omer,

This sermon was preached at a special service of K Templar held in Woodward Avenue Presbyterian Chu Detroit at which over 1,000 persons were present, incl 250 Knights in complete uniform.

six fellow knights, united under a solemn vow tect the pilgrims faring from the coast of Pales- Jerusalem. They did their work with unassum- mplicity. They were required to be faithful in prayer life, meals were in common accompanied spiritual reading, the fare was plain and every loaf was to be given to the poor. (I could find ord of the butter situation!). Their garb was a cloak in token of purity of heart and later a red was added. Here was a knightly society founded piritual basis and for spiritual ends. But history s that the spiritual side of the order receded more nore into the background, giving place to the ly, and that the knights and their temples were cally extinguished by the year 1314, owing to ution, imprisonment and death.

CALL FOR CHRISTIAN 'KNIGHTS'

ose old knights are gone. Their record was writ- the twelfth and thirteenth centuries. Strange he ideal has persisted and has had noble adherents ince! Strange that we live in a universe that conditioned on the conservation of high ideals! ge? No, that is not the word! It is one of the heartening facts in human existence that they t perish from this earth.

are true to this ideal in its original meaning we apply it to the Christian as a citizen, in his leadership, in his seeking for brotherhood and devotion to religion. St. Paul wrote in his letter Romans: "The Reign of God means righteous- peace and joy in the Holy Spirit. He who serves on these lines, is acceptable to God and esteemed n. Peace, then, and the building up of each other, are what we should aim at."

t as the Knight Templar is known by his white , uniform and sword, so the Christian citizen will own for his moral leadership. It will be his nt of righteousness. He is receiving his rightful ion from writers in the press and magazines today. have said that we cannot trust the future to the s of the present, who try to do good without to be good, who have allowed the power of their to be blunted and who have never made much effort after holiness.

he years ago J. B. Priestley warned us about the erishment of our inner life shown by "the grow- tolerance and violence in the world, the restless, tive search for pleasure, and the lack of real ness." And Walter Lippmann added his warning only if we can believe truly, can we hope to think and then to act effectively. Men are not really when they are released from bondage. They are reed men. They are not free men until they are ns of their souls and know that they themselves the power and the duty to choose between good vil. The constant knowledge must be with us ur power, like all power, is good only within the order."

must listen to this loud, clear call for leaders vill be marked by moral heroism, leaders who will e light ahead for their generation and insist upon its shining, leaders who will try to interpret that light, who will accept immediate and practical leadership in any crisis and many of whom will also accept mis- understanding from their generation and possibly martyrdom.

FALL OF THE 'LITTLE MEN'

It is a fair question whether we have not reached the limit in our advance toward public righteousness without a corresponding advance in personal decency and integrity. We will not be able to change conditions surrounding us without greater strictness of life, more earnest thought on serious subjects and more strenuous effort after holiness. Let us look at the world of recent times. We have seen little men strutting around on the world's stage and having their day. We hear them shout: "This race is superior. We own the earth. There is no sin to him that serves the state. We have all the answers." Some of these leaders have been at the heads of governments; others, unfortunately, at the head of industry, or at the head of a city, or at the head of some organized group in our society. Some- times it would appear that these little men have all the power, all the riches, all the support of the auto- matons that goose-step down the avenue, who shout their profane shouts, who put their hatred to music, who defile the earth. Yes, all of the power seemingly— they think in their little minds that they have arrived, that they are the lords of creation.

But after a time God's avenging messengers begin to find these little men. They cry, "Halt!" and the little men tremble. God begins to surround them by "a wall of hostile circumstance." His sign appears in the heaven. Time is running out! And the little men read it and they know that they have been wrong, that their leader- ship is at an end, that their undisputed supremacy is over. God is the final authority, not these little men, nor their shouting puppets. This will happen to all tyrants, as it happened to Mussolini and Hitler. It will happen to all men who have tried to be the arrogant lords of creation, whether on a world stage or on a much smaller stage in some political or economic setup.

GOD STILL AT WORK

God will surround such men by a wall of hostile circumstance. They will see that an end has come to their rebellion and that their little day has ended. They will be hemmed in and they will almost perish. But even then, God will have mercy. He will send his Son asking all men to repent—all of these little men and all of us who have been their contemporaries; for we share their common sin. God will ask us to repent, to put away pride and privilege, to become members of God's new responsible leadership. He does not put out men who are repentant, men who are willing to be administrators. Walter M. Horton of Oberlin has said, "He challenges us with a writ of eviction in one hand and an offer of membership in his new order in the other hand." Men have been asking, "Where is God? What is he doing? Why does he allow warfare to go on unchecked?" But God is still at work in history. His purposes are sure to those who seek. He

is searching out the hearts of men before his judgment seat. He still rules in the midst of all this confusion. He is looking for men who will extend his Kingdom because of the righteousness and peace which they have known in their own lives, which have prepared them for the moral leadership of their day.

Times of crisis always produce moral leaders, men who are on God's side. This is the doctrine of the remnant which you will find in the works of the prophets and in our ancient scripture. God will not leave himself without witness. He will draw out these leaders from the ranks of humankind. He will reach into our hearts to discover there some hidden goodness and greatness, even though it has been covered by the debris of a thousand follies.

COURAGE IS NOT DEAD!

God will raise up seven thousand men who have not cursed him nor bowed the knee to evil. They will be like that minister who was described in this tribute: "Wherever Matthew preached, he said to the community, 'Be enlarged!'" They will be as courageous as the clergy who were described by the Swiss paper, *Semeur Vaudois.* It reported a dramatic action by the Orthodox clergy of Greece against the execution of hostages by the German authorities in retaliation for acts of sabotage and the activities of guerillas.

> Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point:
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> "I protest," he said in substance, "against this violation of the rights of the person. You believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken, without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruining of the home."
>
> "Show us this list!"
>
> The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy.

The Knight Templar is known for the outstanding quality of brotherliness. This should be the mark of the Christian citizen. Think of the points of tension in our community life. In every one of them there are sharp differences of opinion. Some of these community problems have never known any solution except that of violence or force. If you will study them carefully and use your Christian conscience on each, you will see a possible solution in terms of brotherhood and understanding. These tension points are the problems of race, employment, labor and industry, housing, delinquency, liquor, postwar planning.

These are all difficult problems, and to many people, even intelligent people, they seem to be almost impossible of solution. But if Christianity means w should mean we cannot, as Christians, be discou

POSTWAR CHALLENGES

We have emerged from the greatest war th world has ever known. The youth of all the g countries of the world were sent out by their eld conquer an enemy who did not believe in brothe The avowed purpose of the Allies has been to out the evil of aggression and brutality and mak sible a world in which brotherliness will have a c to flower. Unless we are willing to decide our p community problems on the basis of brotherhoo might just as well confess to our boys that they fighting for a mock democracy, that we sent the to die for ideals which we did not cherish in our and which we did not even try to apply in ou community. May God have pity upon us if this case! As William Lindsay Young of Park Colle written: "Democracy is the outgrowth of a qual soul, a temper of mind, a great faith, faith in the d and worth of man as such. It means equality of tunity, it means the right to speak one's hones victions on any subject, to belong or refuse to to any political party, to believe or disbelieve pleases, just so long as he respects the rights of and operates within the framework of constitu democracy."

There are some of us who are determined in ou hearts and minds that we will make brotherhood in this community. Certainly we have talked e about it. It has been the consistent message churches since the first church was established i troit. It is the aim of the Knights Templar a every group interested in Christian citizenship. one, will take my stand here this evening and sa I will recognize all men as my brothers. I will no distinctions and I will discard my prejudices. do my utmost to see that this ideal is translate action and that it shall become incarnate in my li in the lives of those whom I may influence.

NOW—BROTHERHOOD OR CHAOS!

Henry Fairfield Osborn wrote these words in and they have meaning as we enter a new world:

> We must decide. There is no escape from i must make up our minds what course we will tak our decision will affect our children and our chil children. Be not mistaken, the choice is law o brotherhood or chaos. We cannot withdraw no cannot permit greed to rule again, we cannot lea nascent peoples of the world to alien tutelage; w not repeat the old story while we doze comforta our fire, trusting in our riches and denying our when some night, unawares, we shall awake fro comfortable slumber with a thundering knock o upon our door and find ourselves forced to sei unaccustomed arms and face the hostile world.

The Christian citizen is known for his moral l ship, for his brotherliness and for his devotion religion. This is also true of the Knights Templa eight centuries he has dedicated his life to the ca

Christ and today he must be true to his plighted . The first stanza of the hymn, "Faith of Our ers" should be his watchword:

Faith of our fathers, living still
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy
When'er we hear that glorious word;
Faith of our fathers, holy faith,
We will be true to thee till death.

e do not become religious persons until we build emple within our own souls. Travelers in Europe been refreshed on their journey by stopping at a ide shrine. Some unknown builder in centuries thought of the race of men going by on that high- and erected a place where they might stop and He recognized the human longing to express in devotion to the God and Father of us all. In manner we should be craftsmen in a spiritual way, ing a sanctuary within to the glory of God, where nay retire from the noise and strife of the world, gain, through quietness, that confidence and gth which will make us citizens of an eternal dom.

A CALL TO THE CHURCHES

his is no light task upon which we are engaged, ring our religion to the needs of the world. It takes nore consecration of money, time and effort than of us have been willing to give. The result has weakness in the church, irreligion in society, pagan s and selfishness which blinds us to the opportuni- and responsibilities which are ours.

et the churches awaken from their lethargy! Let sound the tocsin that the old order has changed, g place to new! Let them challenge men to noble s of valor for Christ the King! Perhaps our worst has been that we have been content with little ghts, inferior conduct and halfhearted resolutions. aps we needed the lesson of sacrifice on this un- edented scale of war to set us on the right track. aps we have needed the agony and the bloody sweat nother Gethsemane. Perhaps God had to bring us ur knees by using the scourge of a modern Assyrian ger or Babylonian horde. God alone can answer questions. We know that he is forever on the ne and that he is working his purposes out, in- table as they may often appear. And we also know his power is back of everyone who strives with all night for justice, mercy, righteousness and truth.

A BEACON OF HOPE

he Czecho-Slovakian building at the New York rld's Fair was finished after the country had been ded. I wondered what message would come out eir anguish and suffering to be read by all visitors ne fair, a message from those liberty-loving people under the yoke of oppression. It was discovered he wall of the building in the engraved words of philosopher, Comenius: "After the tempest of th hath passed, the rule of thy country will return nee, O Czech people."

hese words were a beacon of hope in a dark world. They thrilled me at the time I read them, and I am happy to repeat them tonight, and this is the way I would have you remember them: "In the midst of the tempest of wrath, the rule of this country is in thy hands, O Christian citizens!"

Our Global Gospel

By CLARENCE W. KEMPER

Whither shall I go from thy spirit? or whither shall I flee from thy presence? Psalm 139:7.

GLOBAL is the new word of the hour and strangely enough the ancient psalmist seems to have sensed it. We are using it today of necessity. We are driven to it by world conditions, knowing that there is no peace till there is world peace; no prosperity till there is world prosperity; no health, education, general welfare until they are world-wide. Crossing our land we see great elms gone and we are told that the disease that took them came from across the sea.

While this is a solemn reminder, thank God there is an opposite truth. There is "a balm in Gilead." There is a global, world-wide, universal, gospel truth at the heart of life, working for us, and to violate this means disaster to us and to our associates. We frequently recall those wise words of Dean Edward I. Bosworth of Oberlin of the past generation: "If the principles of Jesus were torn out of the heavens, they would spring up out of the earth." That is, he is the great Indispensable, Inevitable One, speaking words of fire and living the ultimate life.

WITHOUT GOD—'ORPHANED SPIRITS'

Indeed, if we did not have the kind of God and Father we have come to know, we would have to search every dark corner of our planet to find him. Ours would be orphaned spirits without him. If we did not have the Lord Jesus, then we would be "of all men most miserable," there being "no other name by which man must be saved." If we had no Bible, then our hearts would be thrown into inexpressible darkness and confusion until we could somewhere find the sacred story of divine love. If we did not have the church, then tomorrow, being what we are, we would have to begin to find through labor, sacrifice, even to travail, that beloved community, the household of God without which our spirits starve, having no sheltering home nor fellowship of spirit.

What wonder that we sing with high joy:

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

When Wendell Wilkie came home from his world journey he wrote: "One World." Clarence Tucker Craig wrote: "One God—One World," with incisive appraisal of our gospel and our world. Well, long ago Isaiah saw it: "The mountain of the Lord's house will be established on the top of the mountains, and lifted above the hills. And all the nations shall stream to it; many people will go and say: 'Come! let us go up to the mountain of the Lord.'" As the truth dawns upon men of insight we increasingly hear: "One world or no world." Indeed, "One God—One World."

After the long journey to monotheism, freeing us from conflicting deities, what a tragedy it is that men are so far from unity! We have outgrown the paganism of a divided God, but not the paganism of a divided humanity. May not one paganism be as bad as the other? What hope have we for a real and abiding world peace until we can realize the unity of man? One God—one humanity.

OUR GLOBAL SAVIOR

Every word Jesus spoke and every attitude he expressed bespoke unity and universalism. When he said "I am the Light," it was "of the world." When he said "I am the Bread" and "I am the Water," it was of life—all life, anywhere, any time—"all sorts and conditions of people." He was the "Good Shepherd" who saw that he had "other sheep not of this fold." His "Good Samaritan" becomes a classic story of all peoples and all times. The gospel story rings with an authentic note as it closes with: "Go ye into all the world and preach the gospel to every creature." That message was a part of him. It was like him. It was of the essence of his life and teachings and death.

The early church had the breath of bigness. Soon its best exponent was saying, "For me to live is Christ." And "God through Christ reconciled the world unto himself." "Thank God for his indescribable gift." Reconciliation at once became one of the high notes of the new fellowship. We see today, as the early Christians could not, that we are one humanity or self-destruction is our lot. They had the idea while we have accumulating evidence that it is the only idea that will work.

Hear them say, "For in Christ you are all sons of God through your faith. . . . There is no room for Jew and Greek; there is no room for slave and freeman; there is no room for male and female, for in union with Christ Jesus you are all one."

Indeed, nothing characterized Pentecost, the birthday of the church, more than this reconciling and binding power of a new love. One may well call it an all-races assembly. Indeed, they were surprised that they could understand one another. Indeed, the appropriate setting for the coming of the Holy Spirit is the diversity of human life into which there comes that grand unity of spirit.

SPIRITUAL TOTALITARIANISM

The message and mission of the church of Jesus Christ is the true "shape of things to come,"—more by far than the best the "Big Four" or any other human leaders can offer our sick world. Remember, after they done their best, they have feet of clay and are inv in all the traditions, compromises and predilectio the people who made them. Of our religious pred sors it was said that they had "holy boldness." H just out of prison and with a threat held over his said, "We must obey God rather than man." " I stand! God helping me I can do no other," said tin Luther as he felt the spiritual authority surpa the authorities of state and church as they bore upon him.

When John Wesley found the doors of the ch closed against him and he heard taunts that he priest without a parish, he pronounced his sense o ness in his dictum, "The world is my parish." T God for the church of Jesus Christ in an hour su ours! Despite all her weaknesses and limitation church is the one inclusive, international, inter brotherhood for binding up the wounds and uniti men into the family of God.

OUR GREATEST QUESTION

"What kind of world will you work for, live and if need be, die for? If not a world brother a world community, then what?" If we choose alternative to this, we part company with Jesus an fair dreams for the Kingdom of God, the rule of in the hearts of men; we become pagans both as to and man made in his image. Someone has rema that the Sermon on the Mount is the Lord's Pray overalls. We can and must seek this spiritual unity Christian commonwealth, by adopting the Chr spirit and method.

A contemporary asked a pertinent question the day when he inquired: "Can anyone measure the d of the waves of anger, hatred, distrust and misu standing which have swept over us all today?" long since a great storm visited Atlantic City, bre the million-dollar pier into two parts. A worse rages throughout the world—a storm of spirit. the storm and earthquake of the enginery of war the atomic bomb and two modern cities melted nothingness. What terrors humanity faces today that which God purposed from the beginning c realized in practical living! The urgencies of this walk up to our doorsteps and say with awful chall "What will you do?" Not to answer this question faith and courage would not be Christian.

THE SON OF GOD LEADS ON

One August evening in 1944, in a lodge high the Rockies, as we sat by an open fire we chatt many things, but we could not forget that our a were moving toward Paris. In the circle sat a bri woman whose husband was a newspaper correspo in Paris and she felt anxiety for his welfare. She freely of negatives, saying that neither this nor would bring permanent peace. After these nega we asked, "What do you think will bring perm world peace?" She hesitated and we turned to she had heard us. Then earnestly she measure words: "Perhaps I should not say what I think,

not a member of the Christian church, but I wish
d the courage to try Christianity."
e Master walks on the stormy seas of life, and to
fears, hates and despairings he says: "Peace, be
The Christian claim of universality, the global
ge for all humanity, challenges us to follow out
nplications of this in practical life—or turn our
on him. The oneness of all men in God is our
nope.

OUR BEST SHELTER—THE CHURCH

s reported that the comedian, Eddie Cantor, came
e end of an evening of rollicking entertainment
something like this: "Ladies and gentlemen,
ave had a wonderful evening, but before we go
let me say a serious word. The other day we in
wood were caught in a storm and all ran for
r, each running into the nearest building entrance.
stood in the entrance of my shelter, I remembered
s a church. There is a terrible storm on in our
today. I want to remind you and myself that
nurch is our best shelter in time of storm."

N WE LEARN to live together? The question of
ration, service for the common welfare, love of
neighbor has long been before us. In periods when
ind has lived in a highly organized and complex
y, it has stood out as the great moral problem that
ave to face. With the arrival of an age where
orld perforce becomes a community, where every-
s our neighbor, and the welfare of every person
s that of everyone else, the maintenance of mutual
dliness and respect becomes of unprecedented im-
nce. Survival of society depends upon our willing-
to work together for the common good. Here is
hallenge that the world presents to modern man.
we survive? What must we do to be saved?

ARTHUR H. COMPTON.

NLY in one place can an immediate renewal begin:
is, within the person. Today our best plans miscarry
use they are in the hands of people who have under-
no inner growth. . . . God must work within us.
man and woman must first silently assume his own
en; . . . the first step is a personal one: a change in
ction of interest *toward* the person. Without that
ge, no great betterment will take place in the social
r. Once that change begins, everything is possible.

LEWIS MUMFORD.

HE WORLD needs a church that can get across a
ed, definite message, a message that "discerns the
s of the times" and is unencumbered by a heavy load
xcess theological baggage. The church can no longer
dally over these petty differences of doctrine or
d, which in the long run do not mean anything
on earth and certainly do not make even a splash in
ven, or it will find itself in the end pushed over an
s of indifference, dug by its own pettiness.

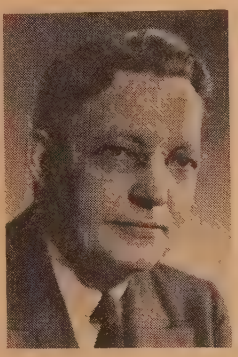
CHAPLAIN OLIVER R. WHITLEY.

O Give Thanks Unto the Lord!

By O. A. GEISEMAN

O give thanks unto Jehovah; for he is good; for his loving kindness endureth for ever. Psalm 136:1.

THIS is a year in which cynics will be tempted to ask: What have we to be thankful for on our day of national thanksgiving? The war is over, it is true, but many veterans who returned from one or the other battlefront have not been able to find a home for their families and themselves. The relationship of management and labor has been marked by bitter strife and prolonged conflict. Production has fallen far behind anticipated schedules. Living costs have risen sharply. Political officeholders have proved inept. Moral standards have left much to be desired. The international scene is uninviting. The outlook for the future is none too promising. What in the face of such facts is there to call forth expressions of gratitude?



I am in no mood to deny that man's contributions to life during the past twelve months have not been too heartening, but I would suggest that we must not blame God for the things men do in violation of his most elementary principles of decent living. Please remember, if men have failed one another, God has not failed us.

GIFTS OF THE GOOD EARTH

Once again God has given us an abundant harvest. The farms of America have been made by the Creator to yield bumper crops of wheat and corn and other grains. God has poured out his gifts with such abundance that we need live in no fear of want and famine. Although there may be times when we are not able to order steaks, we need not be concerned lest we or our children be undernourished.

Even as God in his munificence has again provided for us, so did he also make it possible for us during the months of the year now past to save the lives of many millions in countries which have been devastated by war. What we had promised to send to the hungry across the seas was much. What we actually sent them was more. This is one of the encouraging aspects of human behavior which we will do well to recall. We are all in danger of overlooking the beautiful things in life and of observing and remembering only those things which are evil and sordid. You and I as citizens of America should thank God that we have had the holy privilege of opening our hands and of sharing generously with less fortunate peoples the bounties from the hands of our Maker.

Here, after all, is going to be the acid test of our

Christianity. Are we willing to feast in our relative abundance while the rest of the world starves? It is as true today, as ever—that saying of the Master: "Inasmuch as ye did it not unto these least, ye did it not to me."

THANKFUL FOR LIFE!

This day you and I should also return thanks to our heavenly Father for the fact that we are still alive. Some people have become so materialistic in their way of looking at life that they see no connection between God and the fact of their personal existence. Some time ago I was speaking to a woman who professed to have no religious convictions. When I asked her how she explained the fact that her heart continued to beat by day and by night without any conscious effort on her part, she blandly replied, "Don't you think that is purely mechanical?" It is tragic to think that human beings should be less appreciative of God's goodness than are the birds which rise to the skies to sing the praises of their Creator.

Men have throughout history acknowledged the existence of some sort of divine being, and surely today we should not be less fervent and sincere in the expression of our thanksgiving than were the generations of the past. Our founding fathers lived in almost perpetual want and danger, yet they appreciated the sustaining power of God and the simple gifts which he provided for them so that they could not refrain from returning thanks to him. You and I, who can look back upon the blessings which have accrued to us as a people and who have enjoyed the provident care and unfailing support of our heavenly Father, will want to come before him with unmistakable expressions of appreciation.

STILL A LAND OF FREEDOM

As citizens of these United States you and I should also be eager to express our thanks for the preservation of our freedom. Not so long ago mighty enemies threatened our democratic way of life from the outside. The threat to freedom from within has been and still is even greater. Every thoughtful American must be alarmed to observe certain segments of American society which evidently do not have the capacity to control themselves. Whenever any individuals or groups of individuals within our nation try to take undue advantage of another group, it finally becomes necessary for government to step in so as to provide protection for those who are suffering injustice.

Despite all the dangers which have threatened in the past, however, God in his infinite grace and mercy has kept us a free people. We can worship God according to the dictates of our consciences and by the spoken or written word freely and fearlessly give expression to the thoughts we have. When we recall how many millions of people there are in other parts of the globe who have no such freedom, we shall find it easier not to be cynical about the weaknesses in American life and to be grateful for the blessings which God has given to us.

It seems proper also for us to remember on this day that the tide seems to have been turned in the matt juvenile delinquency. This has been one of the serious problems in American life. For we realize the youth of today must be the citizens of tomor Obviously a generation of delinquents would hard capable of carrying on the democratic way of life. M of our most substantial men and women in the ch and in the business and professional world have heroically to make better provision for the moral spiritual training of America's young. Apparently program has begun to bear some fruits. The stat show that juvenile crimes are on the decline. I an prepared to say that we have done all that coul should have been done and that we can now re our oars. It is my conviction that the home, the ch the school and every other helpful agency should tinue increasingly to look after the proper guidan our boys and girls. Meanwhile, however, we sh recognize with sincere thanksgiving every step for which has been taken in this all important matter.

CHIEF REASON FOR GRATITUDE

Perhaps we have more to be thankful for even i international situation than we are ready to adm this time. I hope that this is not merely a matt wishful thinking on my part. But I must say th my opinion it is better to live in a day in whic nations of the earth are universally conscious o international problems which exist. It is much to live in a world in which the common people aware of international conflicts, rivalries and jealo than to live in a world in which men cry, "P peace," to calm the masses, while behind the s plans are being made for bloody wars which will death and destruction to the deluded and unsuspec

But I am sure we would all agree that the reason you and I have for the giving of thanks i continued assurance of God's redeeming love in C and of the eternal hope for a blessed salvation. If have learned how to trust implicitly in Jesus as Savior who gave his life for your redemption, you realize how true this is. If you have never yet acce Christ as your personal Savior from sin, then I to encourage you to do so now, for you will never true peace for your soul until you are sure that well between your Creator and yourself through work of salvation effected for you by Jesus.

A few weeks ago a very successful professional asked me to meet with him at his home. Despit intellectual attainments and professional success, man was not happy. He said something was mi on the inside and he desired an inner peace a spiritual happiness which he did not possess. Only would know how many men and women there are in higher and humbler walks of life who, were th tell the truth, would be compelled to make just an admission.

There is little point in looking for some means wh by to protect ourselves against the atomic bomb we have taken the fear out of our hearts which c from the knowledge that we as sinful and impe beings cannot stand before God. Jesus as the Lam

that taketh away the sins of the world invites
his own warmhearted way, "Come unto Me—
in no wise cast you out." Whether yours have
sins of the flesh or sins of the spirit, or both,
enness or pride, adultery or greed, Jesus has
the whole burden and for his sake God is ready
eive you and to forgive you. He offers you this
nce in his Holy Word. He brings it to you per-
y and directly in the holy sacraments of baptism
f the Lord's Supper. He wants your heart to be
with that peace which surpasses all understanding.
gift is available to you by day and by night.
you and I cannot contemplate such unlimited
ess of God without feeling ourselves moved
y to say thanks to our Lord.

OUR HOPE FOR THE FUTURE

is love of God applies also to all other situations
. You and I should never forget that the Lord
oved us enough to die for us will not withhold
us the lesser gifts of life. What is more, in this
ies also our hope for a better and brighter world.
the love of Christ is present in your heart you
ry to show your love and thanks to him by follow-
ne example of his noble and spotless life. You
ry to observe the law of love in relationship to
fellow men as well as to your God.
re lies our hope for tomorrow! Whatever the love
rist can accomplish within your heart and life
y of developing you into a nobler son or a lovelier
ter of your heavenly Father, it can accomplish
n the lives of your brothers and sisters in the
of mankind. This is not a mere theory but a
vhich is supported by an abundance of evidence
the history of the past. Anyone acquainted with
vents of distant yesterdays will know that the power of Christian love has produced wonderful blessings which are being enjoyed by millions each passing day even though many of the beneficiaries may not have realized from whom and through whom their benefactions have come. The love of Christ has been the one benign force in this world which has ameliorated the harshness and cruelties of life and introduced a note of meekness and of kindness, of justice and unselfishness, which hold promise for yet greater things to come.

If you insist upon closing your eyes to the countless gifts of God and to dwell only upon the misdeeds of men, your heart will not incline to gratitude; but if you will give even a passing glance at the gifts of the heavenly Father, then you will be ready with whole heart to join the psalmist in his declaration: "Oh give thanks unto the Lord for he is good; for his loving kindness endureth forever."

THE BASIC THINGS expected by our people of their economic and political system are simple. They are: equality of opportunity for youth and for others; jobs for those who can work; security for those who need it; the ending of special privilege for the few; the preservation of civil liberties for all; the enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living.

FRANKLIN D. ROOSEVELT.

THE whole trend of democracy is away from the achievement of greatness by lording it over one's fellows. That one task is as honorable as another, and that any task is worthy which aids the life of our community is indeed the American Creed. More and more we begin to see the truth that "He that would be greatest among you, let him be the servant of all."

ARTHUR H. COMPTON.

A Pastoral Prayer

By WINTHROP S. HUDSON

OD of the Harvest, we come unto Thee to ex-
press our gratitude for the bounty which Thou
showered upon all mankind. Out of Thy store-
Thou hast brought forth blessings both tangible
ntangible and conferred them upon Thy children.
e lift up our hearts in gratitude for the material
ngs of life—for the products of field and forest,
op and factory, by which we are fed and clothed
heltered. Give us the grace, O God, to express
ratitude of our hearts in a steadfast endeavor to
availale to all the necessities of life which Thou
design for all.

e lift up our hearts in gratitude for the intangible
ngs of life—for the abiding joys of home and
y and friends, known to prince and pauper alike.
less Thee for the zest we find in the pursuit of
goals, for the happiness we achieve in giving our-
into the service of others, for the music of the birds and the beauty of the earth, for the peace we find in fellowship with Thee.

We lift up our hearts in gratitude for the blessings conferred upon us by our nation. We are grateful for the freedom we possess, for the liberty of worship we enjoy, for the democratic rights and privileges that are ours, and above all for the opportunity to extend—through the contagion of our example, understanding helpfulness and humble service—to all mankind the blessings we cherish for ourselves.

To this end, O God, may our thanksgiving culminate not simply in a backward look but also in an outward and a forward look. Grant that the desire of our hearts may be the extension of individual benedictions to every son and daughter, brother and sister, father and mother throughout the earth, so that the last and the least of all human voices may say: "Bless the Lord, O my soul; all that is within me, bless his holy name." Amen.

The Churches and World Order*

THE CRISIS of humanity mounts with each passing day. The fabric of our society, weakened by years of global war, is being torn asunder by growing conflict between two worlds. The tensions between the Soviet and Western powers dim the prospects for just or durable peace settlements, and heighten the terrible insecurity of this atomic age. Before the task of world reconstruction has really begun, the great powers are showing through competition in armaments a fear and distrust of each other, which, if unchecked, may lead to new war. Fear and frustration mark the mood of the peoples. Truly, this is a time of testing for the family of nations, and for the churches of Christ in every land.

The Christian witness in the world of nations is a challenge to governments and peoples. Unless there is a moral transformation in the hearts of individuals and in society, the seeds of pride and selfishness will surely produce the bitter fruit of a new and more terrible war. Our churches have stated this truth repeatedly. The passage of time has only made more clear its validity. If there is to be sufficient world order to prevent chaos, international relations must be changed at their source —in the spirit of man. There is no substitute for a fundamental conversion of attitudes.

TASKS OF THE UNITED NATIONS

The building of the United Nations as a method for constructive cooperation is of utmost importance in the struggle for a just and durable peace. It offers a favorable opportunity peacefully to adjust conflicting interests, to review and revise unjust conditions in the peace settlements, to further human rights and fundamental freedoms, to control weapons of mass destruction, to concert the efforts of humanity on the tremendous tasks of reconstruction. But the United Nations organization is built upon the premise of international fellowship. It is a mechanism which can be used, neglected or misused. If it is to be used successfully, the nations must find a new loyalty to all humanity above their separate loyalties, and a common foundation of moral principles beneath their conflicting philosophies. Unless there is such a conversion of attitudes, all plans for peace are doomed to tragic failure. This warning must be taken to heart by the churches of Christ and by the nations of men.

The Christian witness for world order is also a message of hope. This is God's world and he has not forsaken it. In Jesus Christ he has revealed for all time his infinite love. No matter how dark the prospects for mankind may seem, the Christian, knowing God and his justice and his mercy, will not despair. The Christian knows that man is called to a higher destiny. He knows that God's help is ever available to those who turn to him with penitent hearts. He knows that God's righteous will shall yet be done on
Therefore, he finds sure grounds of confidence d
great peril. In the midst of preparations for war,
more fearful by new weapons, there is still th
possibility that humanity may gain the vision an
to turn back from disaster before it is too late. C
the depths, men can turn in hope and confidence to

IF THE CHURCHES FAIL

In this great crisis of our world, the respons
resting upon the churches of Christ is particularly
for the leadership which is required above all is a
and spiritual leadership. If the Christian comm
and its members should fail to serve in the forefr
this struggle, we would be disloyal to the oblig
of our faith.

It is imperative that we, as Christians citizen
come more informed about the bases of peace an
an active part in the shaping of foreign policy, l
pressing clearly, each in accordance with his own
science, approval or disapproval of measures pro

It is imperative that we join with fellow Chri
in the corporate world order programs of our ch
to mobilize the Christian world community for a
and to project Christian principles into the peace s
ments and the United Nations.

It is imperative that we stand steadfast again
reckless efforts to solve the tensions of our tim
violent means as well as against any weak surren
these tensions in the form of defeatism and desp

It is imperative that we build up and sensitiz
moral conscience of the people and a will to peace
justice which is both patient and persistent.

THE BUILDING OF BROTHERHOOD

It is imperative that we intensify our efforts in
field for the establishment of a deeper sense of br
hood, through sacrificial giving to help heal the w
of the world, through more thorough educatio
loyalty to humanity, through more devoted supp
the missionary enterprise, through clearer manifes
of the Christian faith in our daily lives.

Let the churches of Christ, in world-wide fellow
respond to the present crisis in a manner worthy o
heritage and consonant with our faith. Let us
God's help in presenting the Christian witnes
world order.

God of all nations, Father of mankind, we
serve Thee more worthily in the establishment
world of peace and justice for all Thy children
confess that our visions have been limited, our
have been often weak, and our efforts have been i
quate. We acknowledge that the grave crisis o
world is partly of our making. We have wandered
Thee. In penitence, we would commit our wills to
holy will. In humility, we turn to Thee for help
large our visions, that we may see more clearl
needs of humanity and the ways by which we, i
several walks of life, may help to meet those

*A Message to the Churches from the Department of International Justice and Goodwill of the Federal Council. To be used in congregations throughout America on World Order Day, November 10.

gthen our wills that we may in quiet confidence
st in the lifelong task of building world order.
inforce our endeavors for a just and lasting peace,
eseech Thee, that out of our weak efforts may
ome great good for Thy Kingdom. In the name
sus Christ, our Lord and Savior. Amen.

owledge Is Not Enough

By L. L. Dunnington

UT a million students graduate from high
chool each spring. Nearly a third of these, or
300,000, enter some college. About half of this
fall by the wayside before obtaining a degree,
about 150,000 who can be classified proudly as
graduates. Of the tens of thousands who never
o possess the coveted sheepskin, a vast number
a great deal of knowledge in the "university
knocks."

wledge, however, is not enough. Albert Parker
nce said: "If men think that knowledge by itself
t produced virtue in eager and unsated lives,
e either knaves or fools. They will find that
dge uncontrolled by a purified spirit and a rein-
will is already teaching men, not how to be
ut how to sin more boldly with the better chance
ical impunity."

e was no lack of knowledge in the Germany
unged the whole world into the unspeakable
of the Second World War. Some of the finest
ities and secondary schools in the world were to
nd there. Not many years ago an education
in America was considered incomplete unless
l studied in one of Germany's excellent graduate
. What could have happened to change all of

com W. Bingay, editorial director of the *Detroit
ress,* was one of the eighteen American editors
ent to Europe at General Eisenhower's request
the nazi horror camps. He gave the Economic
f Detroit a summary of his conclusions. Were
ocity stories propaganda? Mr. Bingay: "We
that these reports were not propaganda. Rather
ere inadequate in telling the full horror." How
uch things have happened in such an enlightened
? Mr. Bingay: "The entire philosophy of
can be sized up in just three words—'no moral
If you set aside the moral law, then you can
and everything that has happened in Europe."
Bingay then explained that the nazis used hatred
gotry to unify the people's thought in a nation-
ave of anti-Semitism. They gave a facile but
explanation of the woes and frustrations that
deviled the people during and after the First
War. Second, the gangster technique of an Al
was employed to gain control. And third, a
l rabble-rousing genius in the form of Adolf
was elevated to the dizzy height of a fuehrer
mbolized the satanic force whose mission it was
sh its way through to world dominance.
e then the insistent and baffling question as to why the German people yielded to the nazis. Mr. Bingay: "We talked to scholars, we talked to industrial leaders, we talked to scientists, we talked to the little people of Germany, and always it was the same story: 'No, we didn't believe in the nazi principles, but we had to join up—or else.' They were afraid." They *knew* better, but knowledge was not enough. They were not grounded in the moral law.

Finally this Detroit editor was asked if he saw any of the same dangers lurking in America. He said he did. The ever recurring Ku Klux Klan represents the same kind of blind hatred and bigotry. The Huey Longs, Gerald K. Smiths and Father Coughlins have potentially all that Hitler had. "Let's look into our own hearts and our own souls," he concluded. "If we have hate for a man because he is a Jew or a Catholic or a Protestant or whatever his religion . . . if we have hate for any man for any reason, we are opening the doors to what has happened in Europe. There must come to America a restoration of our faith, the courage of our fathers, the age-old lessons of the Sermon on the Mount and of Calvary. Until that time we are in danger. The guilt of Germany shall be our guilt. The moral law alone can save us. That is what the nazis first threw away to launch the crime of the ages."

'Entangling Alliances'?

DURING the period following the First World War a radio speaker was heard to make this announcement from a broadcasting station owned by a certain newspaper: "This newspaper is circulating a monster petition against the United States' entering any entangling alliances. The petition will be presented to the United States Senate in the near future. All who wish to express themselves against the United States' entering the World Court and the League of Nations should get a copy and sign immediately."

Ten minutes later an artist broadcasting from the same station sang a song by the Russian composer Tchaikowsky. Entangling alliances?

OWEN HUTCHISON.

THOSE who have no love of humanity have no way of knowing the love of God.

TOYOHIKO KAGAWA.

WITHIN the next three years America must make one of the most fateful of decisions in all history. She is deciding whether she will be the kind of country no nation would want to destroy with bombs, or the kind of nation every country will want to destroy; whether she will retain the moral and spiritual leadership of mankind or forfeit it forever. That is what it means to America.

FRANK C. LAUBACH.

MEN wander from the way because they do not believe in the light which is within them, the light of which John speaks when he says, "In Him was life and the life was the light of men."

LEO TOLSTOY.

Avoiding the Preaching Slump

By ROBERT E. LUCCOCK

ONE PERIL that baseball players fear above all others is a batting slump. For no apparent reason, perhaps in the midst of a brilliant season, a great batter will suddenly begin to slump. One hitless game follows another. The harder he tries the worse he gets. Finally the manager may relegate the desperate player to the bench. One of the most notorious slumps in baseball history was that of Rogers Hornsby many years ago. One of baseball's strongest hitters, six times National League batting champion in a row, in three years batting over .400, this St. Louis player once stopped hitting altogether for weeks. Lefty O'Doul, onetime Brooklyn Dodger outfielder, once went to the plate more than thirty consecutive times without a hit, notwithstanding that he was one of the game's most scientific and steady hitters.

How come these slumps? No one can explain or predict them. A player frequently goes stale from working under pressure for too long a stretch. Again, a batter sometimes loses his batting eye "when the heat is on" because he tries too hard. Sometimes batting becomes a mental hazard. These all play their part, but no one has ever fully penetrated the mystery of the slump.

● *Natural Ebb and Flow*

Preaching is like baseball. We who must ascend the pulpit each Sunday know only too well the perils of the "preaching slump." Times there are when our preaching seems inspired, when a sermon takes wings like a baseball solidly drilled into the center field bleachers. But then follows a Sunday, or what is more often the case, a string of Sundays when the verdict is "Strike three!" or at best a pop fly. Is there any more of an explanation for the preaching slump than for the batter's decline? Why do we hit the ball so much better in one season than another?

Consider first that there is a natural ebb and flow to the tides of the human spirit. We never sail uninterruptedly on a smooth unbroken sea. It is only realistic to expect this; the seasons of the year, the normal emotional cycles of personal, family and social living exert an influence on preaching. One searches in vain for an escape from these things. Our best work comes moreover as an alternation from our poor seasons.

Further, the number of grand slam home runs a preacher can deliver will be comparatively few. Rudyard Kipling once said that though he wrote quantities of verse in his life, he could not honestly claim to have written more than six poems. Let the preacher start with this awareness, not expecting to shake the kingdoms to their foundations each time he goes into the pulpit.

But, admitting a large measure of mystery to the problem, there are yet some definite, discoverable reasons why a preacher falls off in vitality and effectiveness.

ROBERT E. LUCCOCK

● *Losing Contact With People*

1. *A minister may lose touch with his people.* Surely nothing can be more deadly to a preacher's power than to be out of touch with the people to whom he ministers by the preaching word. Preaching is one commodity that never lends itself to the mail order trade. Effective preaching is the consequence of face-to-face living with people. For two reasons is this true. For one thing, without such contacts a man is left untouched by the deepest human needs. And what is a sermon if it is not the answer of Christian faith to the profound needs of the human heart? Let the preacher keep the antennae out to pick up the needs of his parish. William Sutlive, managing editor of a southern newspaper, once said to a reporter: "There are two things I want to tell you. One is that a good reporter is half head. The other is that he's half legs. We don't want any telephone reporting around here; we go out and see ple." A good preacher is also half He goes out and sees people.

At the first symptom of a pr ing slump the minister might wel Sunday's masterpiece on the shel start ringing some doorbells, o down to the corner and start tal and *listening* to people. We are altogether irreverent in finding verification of Paul's analogy: head cannot say to the foot, "I no need of thee." A preacher's does need a pastor's foot.

In yet another way a minis preaching is hurt by isolation people. A preaching slump frequ overtakes a man because he lose sense of urgency. The earliest disc were men possessed of a compe urge to preach the "good news." had had an experience of commu with the living Christ and they on fire. More than that, they sure that it was urgent for the tell this good news to others that might believe. Lose this and we the contagious spark of Christia But let a preacher dwell for lo a world apart from people, and it ceases to matter greatly whethe not he preaches on Sunday, e that he go through some motion order to draw the monthly check.

"One loving heart sets anothe fire" is a familiar dictum from Augustine. Couple it with the w of Kirsopp Lake, "Early Christi succeeded by the contagion of an thusiasm," and you have the first scription for the preaching slum the pulpit. Where there is no fac face living there can be no enthusi

● *Necessity of St and Read*

2. A second peril that awaits preacher is that *he will get away his study.* Most ministers disc about the second year out of semi that, other things being equal, freshness and vitality of their ser vary in direct ratio to the amoun time spent at the desk. And why Failure to keep everlastingly at business of studying, reading and ating results in two certain prel to a slump in the pulpit. First, reservoir of ideas and preaching tent runs dry or thins down trickle. When nothing new flows the mind, what is already there up and goes stale. Carl Sandburg us that Abraham Lincoln once h that people would re-elect him. It minded him, he said, of a farme

s who "tried his hand as a be- at blasting. The farmer was at boring, and was no slouch at in with powder, but somehow uldn't make the powder go off. began talking with another man ng near by about why the pow- emed real but would not go off. nly he had an idea: 'I know s the matter; the powder won't because it's been shot before.'" many of us have wallowed in etical slumps because we are to ignite powder that has ly been shot off. Not necessarily ermons, the preacher's line of resistance, but stale ideas dressed new cartridges. They still won't

other danger lurks beside the ted mind: it is the mind that has ne dull from lack of sharpening ct with other minds. When you yourself going stale week after if there is no other obvious ex- tion, the trouble nine times out n lies in a failure to keep the at work. Are you reading any books that make you dig? Are eading any theology and philos- and history, in addition to homi- l books? How much good litera- have you read in the last three hs outside the religious field? I nyself these questions. Negative ers usually indicate a slump is at

● *The Bible, a Source of Renewal*

A third condition follows closely the second: *A preacher fre- ly loses the inspiration of the* . Little need be said about it; anger is a common one. The gos- e preach is contained in the Bi- nd unless our minds are renewed y day, or at least week by week, e study and careful reading of ible, what can we expect but a y slump? Sometimes the lights e section of the city or in one will suddenly flicker out. Some- e between the house and the r station there is a break in the so that the area is cut off from urce of light. Until the lines are red the house will remain in ess. When a minister ceases his ar reading and study of the Bi- e cuts the power lines to the e of his gospel. Sermons become singly thin, illustrations hung n the same few texts week after like a familiar wash on the clothesline—and people wonder is the matter. Getting into new "unworked" books of the Bible e tapping a new lode in a rich All that was said of the minis- need to study can be said ten over with emphasis about the

thout a consistent and persistent of the Bible, all other activities e fruitless.

● *When the Preacher Is 'Hidden Among the Stuff'*

4. A fourth cause of preaching slumps is less readily eradicated, though hardly less deadly in its effect: *A minister can become too overloaded with details.* A preacher's time can be- come so filled up with the mechanics of church administration and community affairs that he mortgages those pre- cious hours, and weeks and years when he should be preparing himself to preach. In the Book of Samuel where the people are looking for the king, they inquire of the Lord if Saul is anywhere to be found. "And the Lord answered and said: 'Behold, he hath hidden himself among the stuff.'" How well that describes us, "hidden among the stuff"—mimeographing here, steering committees there, ar- rangements somewhere else.

It is easy enough to complain that this ought not to be. It is likewise the curse of much of our Protestant- ism that unless the minister does these things our whole church functioning will sputter to a dead stop. The minister is caught in a vicious circle known to every man who has served a church. Bestowing attention on a hun- dred things he does not wish to neglect the minister knows he cannot deliver with greatest effect his preaching min- istry. We all look for some "North- west Passage" out of this dilemma. There is none. Each man will know where the answer lies for him, if there is an answer: more efficient church organization, better planning of his own time, more effective meth- ods of study.

● *Personal Relationship With God*

5. Many more reasons suggest them- selves, but one stands close to the heart of the matter: *A minister fails to renew life spiritually.* .Any ex- tended consideration of the minister's spiritual life would be out of order in this place. But its peculiar relation- ship to preaching we must understand. Some words of H. H. Farmer of Cam- bridge throw a strong light upon the matter. He writes: "Preaching is that divine, saving activity in history which began two thousand years ago in the advent of Christ and in his personal relationships with men and women . . . now focusing on me. . . . It is not merely telling me something. It is God actively probing me, challenging my will, calling on me for decision, offer- ing me his succor, through the only medium which the nature of his pur- pose permits him to use, the medium of a personal relationship."

In order to really preach at all, as distinguished from mere public utter- ance, a preacher must have entered into this "personal relationship" with God, must have felt God probing him, challenging him. When this takes place it sets a man upon his feet prepared to enter into the "saving activity" which God began in Christ and is continuing through him. It may seem presumptuous to speak of it thus, but preaching is a serious affair, "not to be entered into unadvisedly, but rever- ently, discreetly and *in the fear of God.*" For a man to stand up presum- ing to be an instrument of God's "saving activity" is indeed presump- tuous if he has not first prepared him- self for the office by prayer and spiritual renewal.

● *'The Dark Night of the Soul'*

Whether it be through the constant practice of private prayer, through the use of great devotional literature, by the renewing of grace by great beauty in art, music or nature, the minister should keep open the channels by which God comes into life, through which he receives *that power which gives him his only right to preach.*

"The dark night of the soul" is common, even among saints. There will be preaching slumps even among those who keep spiritually in tune with God. But for those who do not keep so tuned to the impulses of the living God preaching will never be anything but a slump. Let a man enter into such a personal relationship with Him in whose name he speaks and he will rise up one day to speak the words that kindle the hearts of men.

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• WHO'S WHO in THIS ISSUE •

Since 1938, Rev. HENRY HITT CRANE *has min*istered at Central Methodist Church in Detroit, Mich. Earlier pastorates were in Gorham, Me., Newton and Malden, Mass., and Scranton, Pa. His later education was received at Wesleyan University (Conn.) and at Boston U. School of Theology.

Rev. ALBERT J. MCCARTNEY, *who is now director* of the Chicago Sunday Evening Club, was for many years minister of the Covenant-First Presbyterian Church in Washington, D. C. While there, he was a leader in the activities of the National Capital Presbyterian Commission, the Committee on Religious Life in the Nation's Capital and other organizations. He is a member of the executive committee of the Federal Council of the Churches in America.

Temple Sinai in Brookline, Mass., was founded by Rabbi BERYL D. COHON in 1939; he still leads at that important post. Rabbi Cohon has been a lecturer at Tufts College, and is the author of three books: *The Prophets: Their Personalities and Teachings, Ethics of the Rabbis* and *"Introduction to Judaism."* He has preached in many college chapels throughout New England.

Following pastorates in East Cleveland, Ohio, and Bellevue-Pittsburgh, Pa., Rev. HERBERT B. HUDNUT went to Woodward Avenue Presbyterian Church in Detroit, Mich., where he now ministers. He comes of a family of preachers; his father, Rev. William H. Hudnut, was for thirty-eight years minister of First Presbyte Church, Youngstown, Ohio.

Early in 1945 Rev. CLARENCE W. KEMPER *wer* First Baptist Church, Boulder, Colo., having concl eleven years with the First Church of Denver, Colo. other extended pastorate was that at the Baptist Te in Charleston, W. Va., and earlier pastorates wer Chicago, Cincinnati, Minneapolis and Lansing, Mich. has been a leader in the work of his denomination as as in wider humanitarian fields. Since 1939 he has on the contributing staff of the *Christian Century.*

Since 1922 Rev. O. A. GEISEMAN *has ministere* Grace Lutheran Church, River Forest, Ill. He holds grees from the University of Chicago, Augustana S nary and Chicago Lutheran Seminary. He has lect at Concordia Teachers College and elsewhere and sp regularly on the "Your Christian Counselor" radio gram. Among his published books are *Where God M Man, The Christ Men Need* and *God's Answer.*

Rev. L. L. DUNNINGTON *is minister of the* Methodist Church, Iowa City, Iowa.

Rev. WINTHROP S. HUDSON is assistant profe of the history of Christianity on the Federated Theolo Faculty at the University of Chicago, where he also se as assistant dean of the Baptist Divinity House.

Rev. ROBERT E. LUCCOCK *is minister of St. P* Methodist Church, Northport, Long Island, N. Y.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

RALPH TEMPLIN, Yellow Springs, O. "An Expectant World and the Sons of God." Rom. 8:19—"Even the creation waits with eager longing for the sons of God to be revealed."

LOWELL R. DITZEN, First Presbyterian, Utica, N. Y. "The Royal Law." James 2:8—"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well."

OTTO S. STEELE, Endion Community Methodist, Duluth, Minn. "The Symmetrical Life." 1 Tim. 4:16—"Take heed to thyself." Mark 12:30, 31—"Thou shalt love the Lord thy God with all thy strength, and with all thy mind, and with all thy heart . . . and thy neighbor as thyself."

WYBURN SKIDMORE, Memorial, Seward, Alaska. "God's Labor Troubles." Matt. 9:37, 38—"The harvest truly is plenteous, but the laborers are few; pray ye there the Lord of the harvest, that he will send forth labo into his harvest."

JULIUS FISCHBACH, First Baptist, Lansing, Mich. " lowship of the Inner Compulsion." Luke 2:49; 4 John 9:4; Matt. 16:21—"I must . . ."

JOHN FLIEGEL, Moravian, De Forest, Wis. "Wanted Man." Ezekiel 22:30—"I sought for a man am them, . . . but I found none."

JOHN W. MEISTER, Presbyterian, Sidney, O. "The T Freedom." 2 Cor. 3:17—"Where the Spirit of Lord is, there is freedom."

W. A. BLANDING, United, Ovid, Mich. "Clim Power." 2 Sam. 22:34—"He maketh my feet as hi feet and setteth me on my high places."

SAM NADER, First Methodist, Jennings, La. "A Prere site to Peace." John 13:34—"A new commandme give unto you, that you love one another, even as I l loved you, that you also love one another."

J. H. CARTER, Baptist, Eagleville, Pa. "Religious Ru John 4:20a—"Our fathers worshiped in this mount and ye say . . ."

H. J. HERBER, Evangelical and Reformed, Lebanon, "The War on the Spiritual Front." Gal. 5:17—" flesh lusteth against the Spirit and the Spirit against flesh; and these are contrary the one to the other that ye cannot do the things that ye would."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

HE representatives of twenty-one nations at the Paris peace conference finished their work and adjourned with little to show for their three s' labor. The conference began in a skeptical It had been allowed to convene only on the agreement that whatever conclusions were reached should be subject to the approval (veto) of the l of ministers representing the Big Four. The tant issues—such as Trieste, the Danube and the nelles—are now thrown back into the lap of the l of ministers who also have to deal with the problem of Germany, which was excluded from nference agenda. These and other issues obstruct- e peace may come up in some oblique manner in nited Nations assembly now convening at Lake s. The policy of the United States has been more ely formulated than when the conference began. ary of State Byrnes in a closing speech affirmed rically that the U. S. was in Europe to stay as s any other occupying power remains. Mr. Molo- final speech bitterly accused the United States of nating" the conference. He may be expected, attending the United Nations assembly, to ex- the effects of the Wallace episode, involving lent Truman, and to chart his course on the f what he finds to be the extent of Mr. Wallace's ing in this country. The outlook is not reassuring. while, an anxious world waits for peace when is no peace.

e Conference Ends out Peace

The Book of the Month

GREAT DIVORCE. *By C. S. Lewis. The Mac- lan Company. $1.50.*

OTHER C. S. Lewis book! Have you become acquainted with him? He of the famous *Screw- tape Letters?* He is an Oxford don, a teacher of sh literature, not a professional theologian. But ows the theology of the Christian faith as few gians know it. He approaches Christian truth a wholly fresh angle. You wouldn't know that he acquainted at all with conventional theological nclature—not until he gets to the core of the t; and then you see that he is saying just what gy in its clumsier way is trying to say. This is a book—133 pages. It is all about a dream, a y. He is taken to the borderland of heaven—a f purgatory—where other ghosts from hell are y the spirits and angels from heaven who talk them and offer to lead them up to the Mountains in the presence of God! These ghosts are free to enter heaven or return to hell, and most of them choose the latter! The reasons given by each ghost for this perverse choice are a profound revelation of the illusion and the grip of sin in human nature. The "great divorce" is the unescapable separation of heaven and hell which the author maintains against the superficial view that evil is merely good in the making. The secret of Lewis' power and popularity is that he writes for the non-technical mind and brings Christian truth home to minds which no theologian and few preachers can reach. While he is doing that he kindles the mind of the professional reader with fresh and richer understanding.

A Thought for the Month

RECENTLY, in another context, I wrote this sentence: "If Protestantism is to win America, it must proceed as if the salvation of America depended, under God, upon it alone." Protestantism has no allies. The Roman Catholic Church is not an ally of Protestantism. The two are competitors. Modern culture is not an ally. It is a challenger of Protestantism. During the past generation we have been awed and confused by the external glamor of modern culture and have given hostages to it, in the belief that the Christian faith had to be critically reviewed in the light of this new culture. The reverse is true. Modern culture should have been critically examined in the light of the Christian faith. No other religion is an ally of Protestantism. The study of comparative religions has led many to the conclusion that all religions are alike at the core and that the world is waiting for an eclectic or syncretic religion composed of elements selected from them all. Such a religion would be an artifact, not a genuine faith with power. The psychology and the philosophy of religion are not allies of Protestantism. The results of these disciplines tend to divert attention from the substance of Christianity to an explanation of how it works; and the explanation is too easily substituted for the actual working. We have just celebrated another birthday of the Protestant Reformation. This is a new "day" in our calendar. It is an autumnal Easter, marking the resurrection of essential Christianity from its long burial in a medieval tomb. But Protestantism still wears some of its graveclothes. These it must cast off. It must have courage to be itself. It must resist every temptation to make alliances and must proceed in the militant conviction that the salvation of the world depends, under God, upon it alone.

Protestantism Has No Allies!

Charles Clayton Morrison

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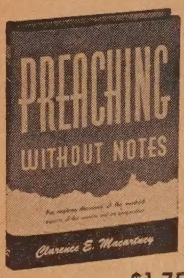

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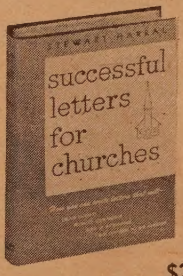

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These sermons were preached, for the most part, in the Mount Vernon Place Methodist Church in Baltimore, at Riverside Church in New York City, and at chapel services at Harvard, Princeton, Cornell, and the University of Chicago. Dr. Bosley is minister of Mt. Vernon Place Church. He is the author of *The Quest for Religious Certainty* and *The Philosophical Heritage of the Christian Faith.*

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